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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

INVIOLABLE

When I hear men discoursing idle things,
Who "beauty and corruption" would unite—
As who should say—"Now call we darkness bright!"
My wondering soul more passionately clings
To every image—every strain, that sings
Of beauty—still, ah, still the world's delight!
Prizing the more that bloom which knows not blight,
To which no touch of time defacement brings.

From rocky Chios, from sweet Avon's side,
From Athens, Sicily, our earth to bless—
From each dear Land where Joy hath dwelt with Truth,
It comes adown Time's inexhausted tide
In myriad form, the Ancient Loveliness,
Wearing its glory of immortal youth!

—*Florence Earle Coates.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIII. THURSDAY, JUNE 25, 1914 NUMBER 17

CONSIDER THE LILIES.

"Lilies fair, and pure, and cool,
Floating on yon mirey pool,
Is the sweetness all of you?
Has the mire from which you grew
Naught of virtue, building up
Leaf by leaf your perfect cup?
Moulding, shaping you at will,
By some strange transmuting skill?

"Yet is wrought no occult spell—
Nature but disposes well
All her forces; then she grows,—
Here a lily, there a rose!
One she tends with dew and sun,
Cribs in finest mould,—and one
Buries 'neath the dark and slime,
Bidding each to bide its time;
Till arrived at blossoming growth
She is justified of both!

"Since which sweetest is who knows?
Whether lily or the rose!
Wherefore, O, ye darkened souls,
Struggling upwards into goals,
Ye must reach 'gainst bitter odds,—
Courage,—Nature's ways are God's.
What if He withhold from you,
For a season, sun and dew?
Where you cannot understand
Trust to His transmuting hand.
He who made the water, wine,
Knows the alchemy divine,
And though paths of pain He trod
Perfect grew the Son of God."

—*Selected.*

The Literary Digest calls the writer of the Psalm that speaks of the little hills leaping like lambs in a meadow, the first futurist poet. This is applying the canons of literary criticism to biblical literature in a way to please the higher critics and to alarm the conservative guardians of the sanctity of the text.

Mary Antin, in her eloquent and at the same time sensible plea for "They Who Knock at our Gates," gives this interesting bit of geography which we commend to those nervous native-born who are lying awake nights over a threatened invasion of those who represent "the scum of Europe":

The population of the United States is less than three times that of England, and England is only a dot on our map. In Texas alone there is room for the population of the whole world, with a homestead of half an acre for every family of five, and a patch the size of Maryland left over for a public park. A schoolboy's geography will supply the figures for this pretty sum.

The *Current Opinion* for June, contains an article entitled "Admiral Mahan Trains His Guns Upon the Unitarians," in which the recent attack of Admiral Mahan in the *North American Review* upon Dr. Charles W. Eliot's "Twentieth Century Religion," is the subject of comment. Of course it is fitting that a rear-admiral of the Navy should be solidly orthodox in his theology. An historical revelation, authoritative and final, fits into a scheme of divine and human government which requires battleships, disappearing guns, bayonets and bullets to round out the divine plan. We congratulate Dr. Eliot upon the assistance which the Rear-Admiral rendered him in commending his views to the rational. The Unitarians should take heart, for there is yet work for them to do.

The latest dreadnaught, conceived as the newest thing for the United States, is to cost over $20,000,000. It is refreshing to learn that naval experts are forcasting the "doom of the dreadnaught" on the ground of its expensiveness, clumsiness and general inefficiency. But a more immediate doom for such extravagant embodiment of the spirit of destruction is to come from the enlightened conscience and the imperative demand of religion. The naval expert would condemn it because it might not prove efficient in action, but morality and religion condemn it because of its hellish efficiency, the accursed motive. The dreadnaught is to be destroyed, not by more nimble submarines, and more hellish torpedoes, but by the decree of enlightened conscience, the cry of mothers and the wail of orphans. Shame on governments that persist in assembling all the arts and the sciences in this twenty million dollar extension of the brute, this revived barbarism, this costly re-enforcement of a brutal aristocracy.

Our genial friend, Wu Ting Fang, so pleasantly remembered as an after-dinner speaker while ambassador at Washington, has written a book about Americans in which he discusses the possibility of China sending missionaries to the United States. Some of our readers will remember that Dr. Wu took a lively interest in the "Congress of Religion" and appeared upon its platform at various times. He was a close student at the "Parliament of Religions" held in Chicago during the Columbian Exposition. He contrasts the American craze for money and national expanse, in honor of the god of commerce, with the brotherhood and the dignity of labor which are the fundamentals of the Chinese social system. He claims that Confucius would rather argue with a mob and find out if possible its point of view, than fire on it. While approving the non-sectarian character of our public

schools he suggests that the following moral principles might well be made fundamental elements in education, any education from which they are omitted is dangerous.

(1) Honesty is the best policy.
(2) Honor thy father and thy mother.
(3) Universal brotherhood.
(4) Love of mankind.
(5) Charity to all.
(6) Purity in thought and action.
(7) Pure food makes a pure body.
(8) Happiness consists of health and a pure conscience.
(9) Live and let live.
(10) Respect a man for his virtues, not for his money or position.
(11) *Fiat justitia, ruat cælum* (Let justice be done, though the Heavens should fall).
(12) Bear no malice against anyone.
(13) Be equitable and just to all men.
(14) Liberty and freedom but not license.
(15) Do not unto others what ye would not that others should do unto you.

Dr. Wu's humor was contagious, but he was not joking when he said that Asia may again be called upon to send missionaries to the West in the interest of the spiritual life.

The last ditch in which the saloons are fighting their desperate battle against economic law, political science, health and morality, is the revenue boast. Some would-be "business" men still tremble as they contemplate the condition of village and city treasuries if the revenue from the saloon licenses and other taxes on liquor were to be removed by "dry" laws. They have a vision of fire, water and school funds depleted, policemen discharged for want of money and school teachers going unpaid. The "Anti-Saloon League of New York" is taking this bull by the horns and is offering $25,000 in prizes ranging from $1,000 to $100 for the best essay on this subject:

What the Approximately Twenty Million Dollars of Revenue Received from the Liquir Traffic Under the Raines Excise Law Costs the People of New York State, Morally, Mentally, Physically, Financially and Industrially.

W. H. Anderson, the unconquerable superintendent of the temperance work in New York, states that in a similar study in Baltimore some years ago, it was found that it cost Maryland fifty million dollars a year to secure one million dollars of liquor revenue. When New York computes its vast cost of crime, sickness and juvenile delinquency, occasioned by drink, it will find that the twenty million dollars revenue from the liquor law is very dearly bought. The New York problem carries the investigator into the higher mathematics of state graft, but the sum can be worked out by any common citizen, accustomed to figuring his own personal accounts, in the country-side, smaller villages and towns of the United States. The little railroad station of Jersey-cow Village has four stores, one hotel, two drug stores, two blacksmith shops and six saloons that perhaps pay $200 each for license, and this $1,200 goes to the school fund. The town clerk will tell you how much those six saloons have cost this Jersey-cow Village in law suits, police court expenses, damages done by fire and rowdyism; not to try to put in dollars and cents the damage done to homes, to the ideals of youth and the peace of old age.

A Little Garden of Mysticism

II.

THE CULTURE OF THE SOUL

Mr. Newton's book, "The Eternal Christ", is the theme,—a book described in a previous article as an introduction to "Mysticism".

The Culture of the Soul,—so the third path in our mystical Garden is named; and too temptingly named, for it excites expectation that pages so few on a subject so large can hardly fulfil.

The secret of power in a word or a deed is the man's *self* inhering therein; it is the mystery called "personality." Our author illustrates this from Jesus and other teachers of life. Then he proceeds to tangle himself in a distinction between "individuality," the conscious individual self, and "personality," the self as expressed and seen of others; needlessly tangles himself, it would seem, if his theme be really the culture of *soul.* The blindness may be our own, but we feel as if Dr. Hedge with his etymology of *persona* had led him astray, and that he misrepresents himself when he says it is only with "person" in this *effigy* sense, and not with the actual "self," that we have to do here.

Wise warnings are given concerning our "sub-consciousness," that dark basement of self where automatisms and instincts are stored and ancestral savageries are supposed to lie somnolent. Do not look for God in the cellars of being, he tells us—look from the upper windows; do not seek sources of soul-growth in the darks of unconsciousness,—seek them on the high slopes of conscious endeavor; dream not that soul-growth tends to impersonality,—know that it always means increase of personality; and live habitually with great glowing truths, that these may gradually become *us,* and so find their way into those crypts of sub-consciousness and purify them.

Hold this fast, moreover, spite of the worldly-wise who deny it,—that we *can* "modify personality (surely, he means here the soul itself, and not its mere "effigy"), can modify and enlarge and ennoble it. Witness Loyola, Tolstoi, Wesley's miners, Begbie's "Twice-Born Men" and "Souls in Action." "The rebirth of the soul is the master-fact of our human world. The discovery of a new star out on some dim margin of the heavens is only the wonder of a day compared with this marvel. Not only does religion rest on it, but all our higher human life is made possible by this self-transcendence, whereby the soul, many times reborn, mounts upward through its dead selves towards the ideal. For we need not stop with one or two births, since life must be a continual death to what is

old, and a new birth into that spiritual environment which is always and everywhere present. Hence those glimpses, intimations and strange visitings of beauty, and the wisdom of the great teachers who bid us drop all and follow them."

"Let a man look into his heart and he will see in how many ways the needs and aptitudes of our nature link us to the divine and invite us to a life becoming to immortal souls. Love of persons and places, ties of blood and friendship, tender strokes of sorrow, the ministry of music, memory, hope, and a sense of duty, with much else of a sort similar, make up in large part not only our life, but also our religion. . . . All the high wisdom of the world agrees that we are here upon the earth to grow a rich, tender, valiant, refined soul, and that it is in pressing on from what we are to something higher that goodness exists. Apart from this ascending effort towards spiritual grace and beauty, our life has no real meaning; and when this quest is abandoned, it loses its rhythm and its soul of fire. For it is the growing of a soul which makes our life to its last day full of zest and earnestness, of the joy of self-conquest and the strange peace of self-forgetting. To him with whom courage is continual and culture a habit, old age will be only 'the last of life for which the first was made,' glorified with a kind of luminous serenity as of an 'oncoming evening and the star-crowned night' . . . . Our life should be, through all its unfoldings, a Victory of the Wings!"

Skyey souls there are who have achieved this victory. "There are men to know whom is a kind of religion;" great souls in whom the mystic spell of personality, a certain noble narrowness of lofty purpose, and the passionate inward quest of spiritual reality, combine to make them "founders of spiritual families." "Within the area of the influence of a Francis, a Wesley, an Emereson, new personalities appear. A whole race of poets and idealists may be traced to Emerson." The great mystics are radiating foci of the light of God. Paul is type of them all,—Paul, himself the re-creation of a still greater personality; "If one asks for the meaning of his life, the secret of its splendor and its power, it is found in the words, 'For me to live is Christ!' His sovereign ambition, that about which his great powers gathered and grew, was so to put on Christ, so to partake of the fellowship of his suffering and the sacrament of his death, as to reproduce his personality on earth."

Thus our little book has led us, as its author meant it should, to "the Christ." Its title frankly told us whither we were going, and its fourth path, still left us to travel, seeks to answer these questions: "In what sense is Christ eternal? Is he a living and abiding Presence among men? If so, how may he become real to us?" W. C. G.

Harvard's International Services

By EDWIN D. MEAD

Abstract of an address before the students of the Harvard International Polity Federation. May 15, 1914.

The commanding cause of our time is the war against war, as the commanding cause of the time before us in this country was the war against slavery; and the peace movement approaches at the present hour the stage to which the anti-slavery movement came in the decade before 1860. The organized peace movement is of American birth, beginning only a century ago with the establishment in 1815 of the New York and the Massachusetts Peace Societies; from these two American cradles the movement has swept around the world until it has become the dominant factor in the world's politics and we have come to the era of Hague Conferences organizing the family of nations.

To this great international movement the speaker declared that no other university in America had contributed so many influential leaders as Harvard. He felt impelled to say no other university in the world; but let Oxford and Cambridge and Paris and Berlin and their sisters be heard from. He could not forget the illustrious line of Oxford prophets, from William Penn to Gladstone and, in our own day, Lord Morley and Lord Loreburn, Hobson, Hobhouse and Hirst. When Königsberg gave Immanuel Kant to the world, she did more for our cause than the university producing a score of peace advocates of narrower mold. Here is an inviting field of study at this hour, when our university students are taking a part in the peace movement such as they never took before, for such young scholars as Baker in England and Mez in Germany and Privat in France.

The Massachusetts Peace Society, which immediately became the most important in America, was organized, through the initiative of Noah Worcester, in the study of William Ellery Channing, that revered son of Harvard, who was from the beginning the Society's life and soul; and the original 22 members included President Kirkland of Harvard and several of the professors, more than half of the members being Harvard men. Channing's discourses on war were the most memorable ever spoken from the American pulpit; and shortly after the formation of the Peace Society he prepared in its behalf a memorial to Congress urging our government to unite with the governments of Europe to refer national controversies to an international court and reduce the world's ruinous military establishments. Here is a Harvard anticipation of the Hague program almost a century ago.

But thirty years before that an illustrious Harvard man made himself felt along this line, Samuel Adams, just before the adoption of the national Constitution, framed a letter from the Massachusetts Legislature to the delegates in Congress urging action to provide in our treaties with other nations for the settlement of all disputes without war; and the speaker quoted strong peace utterances also from John Adams and John Quincy Adams, the two Harvard presidents of the United States, whose international services were so varied and so great. John Adams signed the treaty of Paris in 1783, and John Quincy Adams the treaty of Ghent in 1814.

William Ladd, who in 1828 organized the American

Peace Society, was a Harvard graduate of 1797. He anticipated in his propaganda as early as 1830 the leading features of our Hague programs. It was an address by William Ladd about that time, in the old court house at Cambridge, which made Charles Sumner a peace advocate for life, confirming the impression made upon him when a boy by an address by President Quincy before the Peace Society in the Old South Church.

Sumner began his public life by what he himself called a declaration of war against war, his great Fourth of July oration in 1845 upon "The True Grandeur of Nations." The speaker pronounced this oration, with Sumner's subsequent addresses upon "The War System of Nations," and "The Duel Between France and Germany," the most powerful cumulative impeachment of the war system which exists; and Sumner's bequest of $1,000 to Harvard for an annual prize for the best essay by a student on the methods by which war may be superseded was the first provision for this purpose ever made.

Warm tribute was paid to Emerson's and Theodore Parker's addresses on war in 1838 and 1846, and to the services of the Harvard poets. During the week of the great Boston Peace Congress of 1904 the foreign delegates went to Mt. Auburn to lay wreaths on the graves of the seven prophets of peace who rest there, Worcester, Channing, Sumner, Phillips Brooks, Holmes, Longfellow and Lowell, all but one of them associated with Harvard. Our American ambassadors of Harvard training, Everett, Bancroft, Charles Francis Adams, Motley, and so many more, constitute an illustrious group. The three leading men in our American delegation at the last Hague Conference, Joseph H. Choate, Horace Porter, and James Brown Scott, were all Harvard scholars. No other American did so much to rouse the country to the significance of the first Hague Conference as Edward Everett Hale, so fondly called during his later years the Nestor of the peace cause in America. Robert Treat Paine was for twenty years the president of the American Peace Society.

The denunciations of the Mexican war by famous Harvard men during its progress was warmly noticed, and Lowell's "Biglow Papers" was pronounced not only the masterpiece of American wit and humor, but one of the masterpieces of political morality. Hoar, Higginson, Norton, Adams, Storey, William Vaughn Moody, William James, and President Eliot stood as firmly against our Philippine iniquity in 1899 as Sumner and Phillips and Parker against our Mexican iniquity in 1840.

Harvard scholars have done monumental work in illuminating the history and politics of other nations; and the speaker referred to the historical work of Motley, Thayer and others, and said that President Lowell's work on "The Government of England" fairly ranks with Bryce's "American Commonwealth."

The great procession of American students to the German universities for their higher education, the thousands who have done so much to strengthen German-American friendship, was led by the brilliant little Harvard group, Ticknor, Everett, Cogswell and Bancroft, who just a century ago went to Göttingen. Bancroft was the first American to take a German degree; and by eloquent coincidence it was he who, fifty years later, became our first ambassador to the new German Empire. The important work of the exchange professors at Harvard and Berlin was noticed; and special tribute was paid to the address of Professor Peabody strengthening good understanding with both Germany and Japan.

Many Harvard scholars like Morse had served the interests of Japanese education at Tokio and elsewhere; and multitudes of Japanese students have come to Harvard for their training, among them such eminent men as Komura and Kaneko. So great indeed was this Harvard influence that the negotiations at Portsmouth in 1905 were sometimes spoken of as a case of "Harvard University *versus* Russia." The service of Harvard men for the progress of China has been as constant as in Japan, from the days of Anson Burlingame to the establishment but yesterday of the Harvard Medical School in China. We cannot forget such transforming work as that of Strobel and Westengard in their capacity as official advisers to the government of Siam; nor the broad new provisions at Harvard of the study of South America.

The international service of many Harvard professors at the present time was noticed in some detail, —Wambaugh, Wilson, Münsterberg, Francke, Taussig, Bullock, Hart, Berry, Coolidge and others; and warm tribute was paid in closing to President Eliot's great and varied international work. No other university leader had emphasized so strongly the lesson of the unfortified Canadian frontier, the importance of the gradual supplanting of rival national armies by international force, or our great opportunities for coöperation with the progressive forces in the Orient. He is to be thanked especially at this hour for his sharp condemnation of the effort to draw our university students into military camps. What the republic needs today from her young scholars is not militarism but seriousness and reason. It is for our universities to lead the people to a broader and braver international life. Nothing in the whole field of our education at this hour was more inspiring than the wonderful new international movement among our students; and nowhere else had the students uniting in this great movement the inspiration and imperative of such high traditions as at Harvard University.

FORGIVE! FORGET!

Forgive! Forget! the hour is passing by,
The fortune of the future waits thy word;
After the storm is heard the singing bird,
After the rain appears the happy sky:
Not long do Nature's aspects hold regret.
Forgive! Forget!

Forget! Forgive! Remembering the Past,
Far silent land in memory's moonlight fair!
That shadow on its landscape like despair
Is by regret for unforgiveness cast.
Only by Loves forgiveness can we live:
Forget! Forgive!

Forgive! Forget! It is the nobler part.
These are the only cures for heartache ills;
These are the graces of the strongest wills;
These are the powers of the humblest heart.
Ah, spend them ere Love's moment shall have set.
Forgive! Forget!

Youth's Companion. —*Archibald Rutledge.*

My Library
VIII.

My first attempts at reading "Don Quixote" were largely a stupid failure. The book seemed a little too nonsensical; and besides it so parodied some matters that are commonplace in modern life, and in such inconspicuous ways, that I was not quite fully enough prepared to get the fun out of it that so abundantly abounds. True, I did laugh most heartily at the wind-mill fight, and occasionally at other incidents; but I had to wait for wider cultivation, deeper insight, and the sympathy that is developed therewith, before I could readily enjoy it with a fullness that is now as complete as it was unexpectable, earlier.

It was indeed a happy moment not many years since when I came upon an edition of Don Quixote in four volumes, almost a hundred years old, "embellished with engravings from pictures painted by Samuel Smirke, Esq., R. A.," in which alone you can read the story almost as clearly as in the pages whose clear lettering is such a rare delight to the eye. Even the exclusively natural wear of the old time binding appeals directly to one's soul to be in turn just as affectionate and careful as the former owner had undoubtedly been. I wish he had left his name in it so that I could, in spirit at least, thank him in terms both grateful and sincere for keeping the precious volumes so daintily.

And so it was with "Tristram Shandy." It took years for me really to get the spirit of much of it; but when this unique Ghost did appear, it was with many invitations to sit down with "My Uncle Toby" and watch the maneuverings of "Corporal Trim," as well as to exercise all the patience that might ever be required for the advent of the expected baby who, in spite of everybody's impatience, persisted in taking just his own time in the chamber above, even while good "Dr. Slop" was trying so hard to make everybody clearly understand why this had necessarily to be. No wonder they lost the run of "the story of the King of Bohemia," or the heart of My Uncle Toby's "I am in love, Corporal!" or "'Twas just whilst thou wentst off with the wheel-barrow!" as well as so much of all the rest. Oh, the dear simplicity of it all;—so good for all sorts of "megrims," and "hypos," and "fogs," and "slumps!" I would not lose the bunch out of My Library for whole scores of "solid" matters, which after all, may not really be any solider than some of those that "My Uncle" or the "Corporal" were so entirely assured of.

Another delicious feast for the rainy days of life, and more and more as the years creep on, is most amply derivable from Burton's "Anatomy of Melancholy," now also possessed in a *de luxe* edition of three volumes, which of themselves are a delight to both hand and eye. My! what an avalanche of erudition on every page! And the unfailing if unconscious humor of it all, too, especially for one who is forced to anatomize the whims and prejudices and fears of every class of people imaginable, and this not less minutely than unmercifully; to say nothing of considering measures for restoring those so "possessed" to good sense and decent expectancy! Its quaint seriousness, its fearless elucidation of both cause and remedy, its happy disclosures of forgotten physiologies, etomologies, pathologies, and psychologies, both normal and abnormal, makes Burton's book unmistakably interesting, at least to a physician, for all time, and one that the laity—the well and sometimes the unwell—can profit by, as well as amuse themselves with, at will.

The query as to whether it really pays to keep in touch with the writers whose works serve mostly to reveal the very soul of the more genial humanity, is never more seriously repeated in my mind, than when I catch glimpses of my attractive set of the "Essays" as well as all the rest of "Gentle Elia." Perhaps no name is more frequently lisped among the real lovers of good essays and good letters than that of Charles Lamb. During later years, no list of cheap or tasteful reproductions or series has been thought complete without the Essays. Yet I wonder, and ever more and more, if they are really read as much as all this would suggest. So far as I am concerned, I had got to be quite a man-grown reader before I could enjoy very much of anything of his, save perhaps "A Dissertation on Roast Pig, "The Praise of Chimney-Sweepers," "A Quaker Meeting," "Poor Relations," and one or two more of their companions. At any rate, I do not remember having ever once read his "Letters," or the "Tales from Shakespeare," or the rest of his work, until within a few years. So it would seem that, with all my enjoyment of books, I did not take to Charles Lamb until the period of comparative maturity. Everyone I meet, however, is ready to speak of him approvingly, but yet with the qualification that they "do not know very much about him, after all." So I suspect again and again, that pretense and cant have altogether more to do than is commonly suspected with keeping his name before the public, desirable as it may otherwise undoubtedly be.

But what a missing of the very cream of literature is there in this. Almost every word of Charles Lamb's is so human, so friendly, so companionable, so gracious, so lovable; it were a pity that anyone should miss appropriating, or at least coming into clear touch, with the spirit of Gentle Elia, as it is manifest in his writings. And then when one comes thoroughly to realize the life he was forced to lead, practically under the very gleam of an uplifted knife in his distracted sister's hand, always apprehensive of sudden breakdown, repeatedly overcome by the dire necessity of separation from her for a season; or, what was worse, so frequently forced to get along with his own peculiarly impressionable temperament and the temptations to which it was subjected, and to which it sometimes yielded;—when one realizes all this, how ones very soul does go out in a cry for mercy and strength and protection for all who are in the least like him! Due sympathy with the spirit and life of Charles Lamb would be of more consequence in the moral and spiritual clarification of many souls, especially when ultra-respectable, than a million homilies without more than a modicum of either divine or human sanctification to justify them. Of course, no one cares to deny Lamb's peculiar "defects of his qualities," or to excuse the excesses to which these sometimes led. But it would be captious indeed to fail to recognize the beautiful gem within the crumbling matrix, and not to take some pains to know its radiance and to value its real worth. When I read that Hazlitt records a conversation in Lamb's home on "Persons One Would Wish to Have Seen," a few

names come immediately to my mind, and Lamb's is one of the very first. When Lionel Johnson addresses him as *Saint Charles* I find myself not withholding assent and adoration, even though, as Paul Elmer More says, "His very errors have become a part of the sweet legend that surrounds him," and even though, so pitiful to remember, "ineluctable Nemesis overtook him," in the end, as it may us all! Has not Woodberry said of "Elia," "It is human from cover to cover?" The sanctified humanity of Charles Lamb deserves no censure, and should have no neglect.

It seems to me now that I have always rather foolishly neglected one author, whose humor as well as other characteristics it would have been very helpful to me to have known better, I am sure. I remember that I once took "David Copperfield," to a closely packed school audience-room, and that, when I came to where "David" goes into such raptures over the vision of "Dora," I so forgot myself that I laughed outright and dropped the book on the floor, to the immense confusion of myself, the astonishment of several of the teachers, and the amusement of a roomfull of students who had never expected to see anything of such a flagrant sort from me.

Probably it may be better considered but an evidence of idiosyncrasy, than otherwise, if I disclose the fact that My Library holds but a dozen volumes of the works of Charles Dickens, and that I have never read all of these even. Why I have never taken Dickens as some of my friends have, is as inexplicable, perhaps, as why I have not read more of the books on all sorts of subjects, that have well-seasoned reputations, or are yearly put upon the market. I remember first reading "Pickwick" with the hearty gusto it deserves; and it is certain that I have very enjoyably re-read portions of this many times since. So also was I interested in "David Copperfield," "Nickelby," and "Old Curiosity Shop"; in some of the "Christmas Stories" and in "Dombey and Son." With these and "Great Expectations" my interest seems to have ended, for I cannot recall ever having read any of the others, not even "Two Cities" or "Oliver Twist"!

When I try to account for this, I first see that my life has been so busy with other things, including the reading of other books that I have considered of more importance, that Dickens has either been crowded out, or else has been expectantly set aside for a more convenient season. But I am sure this is not quite the real explanation, after all, for I see, too, that my imagination is neither broad nor lively enough to take in enthusiastically any writer whose array of characters and incidents is so numerous as is to be found in every one of Dicken's books. It troubles me to keep in mind all that they have to say, in the midst of all that is going on, in their usually much complicated world. The fact is, also, actual life itself has furnished me so much of this kind of discipline and the enjoyment that is supposed to come from it, that I do not seem to have had room enough left for the many episodes and windings of the Dickens story.

And so it has been with Thackeray. His books fill a shelf by themselves, and My Library would be conventionally "incomplete" without them. Some day I promise myself I shall at least re-read the few I already know, and so not end my reading days with the feeling that I have really been unjust to Thackeray. "Becky Sharp" was my first "love" in Thackeray, and to this day remains equally interesting, probably because she is not "good" enough to be otherwise. "Colonel Newcome" lived in a world so different from mine, that I fear my admiration for him was founded rather on ignorance than appreciation. The variously "sweet" affairs of "Arthur Pendennis" certainly amused me greatly, and some day I must go over them again, when perhaps I shall gather a somewhat different view of the book's true worth. Strange to say, "Henry Esmond" left scarcely any impression with me, and this, after virtually plodding my weary way through it. Was this because his character seemed a little forced and his "goodness" a little stilted? "The Four Georges" I liked much, as I did "The English Humorists"; and I greatly liked the man Thackeray, as he appeared in Trevelyan's "Life and Letters." But here the list ends. Perhaps after all "the cream" is just enough of any one of these rather ponderous Englishmen, and what more can one wish!

Utica, N. Y. SMITH BAKER.

LIFE, THE SCHOOL-DAY.

I'll breast this tide of Time, be not mere driftwood;
Will dare, will do, will front the dawning sun;
Will press with joyous foot the unknown pathways,
Nor pause to count the trophies I have won;
Will laugh at Fear, for Youth is crowned with courage,
And on his lips is Hope's triumphant song—
For what is life to me but hopeless dreaming
If I stand idle in an eager throng?

I will not murmur though the way be weary,
Nor shun the depths where ambushed sorrows sleep;
In manhood's battle I will scorn to falter,
So with my burden stagger up the steep.
Though bruised by failure, still my heart will triumph;
Hopes drenched with tears will bloom to bless again—
For what is life but striving for expression
And learning lessons writ in pangs of pain?

I'll bide with love, and self will be forgotten;
Ask less and less, bestowing more and more;
Nor will I yield to either doubt or dogma,
While shadows creep toward the eastern shore,
For Truth alone will now sustain my spirit,
Life grows more free, my ego is unbound—
For what is life but just to test the metal
Of my own soul and shape it to the round?

I'll watch my evening star climb up the heavens;
Will see my sands run out, the shadows fall.
Behold! as Past survives, so does the Future
Whose gates swing open to receive us all;
I'll wait in peace and confidence the hour.
I hear the word of wisdom said—and lo!
I see that life, in truth, is but a school-day;
My part to learn; at last my part to know!

—Paul Derrick.

After all, it is easy for us who are safely removed from the struggle and stress of the toilers, to condemn the radicals or label men and movements with a name which smacks of the plague or the pestilence. It was a crowd like that which said of Jesus, "He hath a devil," and joined in the ready cry: "Crucify him."

The one thing we are all apt to forget is, that anarchy and kindred movements grow out of a soil made stony and hard by injustice. They are symptoms of a disease in the body social, and the ill cannot be cured by jailing or hanging or crucifying the men who feel the hurt most and cry out in their agony.

—Edward A. Steiner.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER XII—CONTINUED.

COMPENSATED EMANCIPATION.

In this Nebraska speech, Mr. Smith lays down the grounds upon which he esteemed it just that slaveholders should be paid for their slaves. It involved no abandonment of a single ethical or humanitarian principle. His first proposition indeed, is, that compensation is, first of all, due from the master to his slave; bringing to mind the expression in Emerson's Boston Hymn, of January 1, 1863:

> Pay ransom to the owner
> And fill the bag to the brim.
> Who is the owner? The slave is the owner,
> And ever was. Pay him!

But there is another aspect of the case; and this Gerrit Smith sets forth clearly, and as it seems to many of us at the present day, convincingly. And one cannot read his words without a pang of regret that the American people were not wise enough and possessed of virtue enough to adopt some plan of paying for the slaves, thus saving the awful price of the Civil War.

"I do not repudiate," says Mr. Smith, "I never have repudiated the doctrine of Compensation. Compensation for his services and sufferings would be due from the slaveholder to the slave; but clearly, no compensation for his restored liberty would be due from the slave to the slaveholder. I admit however, that a great debt would be due, from the American people both to the slaveholder and the slave. The American people are responsible for American slavery. It is the American people who, in the face of the Declaration of Independence, and the Constitution, as well as of religion and reason, God and humanity, have made themselves the responsible enslavers of millions.....There is then, a great debt due from the American people to the American slaves. But they owe one to the slaveholders also. Men become slaveholders and continue slaveholders and extend their investments in human flesh, on the faith of the professions, legislation and policy of the American people, and I may add, on the faith of the Constitution and religion of the American people, as that people do themselves interpret their Constitution and religion. Again, non-slaveholders as well as slaveholders, feed and clothe themselves upon the cheap—cheap because extorted and unpaid for—products of slave labor. They enrich their commerce with these products; and in a word, they unite in making slavery the cherished and overshadowing interest of the nation. Now, for the American people, in these circumstances, to abolish slavery and refuse to pay damages to the slaveholders, would be a surprise upon the slaveholders full of bad faith. For the American people to share with the slaveholders in the policy and profits of slaveholding, and then terminate it, and devolve the whole loss of its termination on the slaveholders, would be well-nigh unparalleled injustice and meanness. If I have encouraged and drawn men into wickedness, I am, it is true, not to stand by them in their wickedness—for of that, both they and I are to repent:—but I am to stand by them in their loss, and to share it with them. The English people gave to the masters of 800,000 slaves a hundred millions of dollars. I would that the American people, after they shall have abolished American slavery, might give to the masters of four times that number of slaves four times the hundred millions of dollars; and far more would I, that they should provide liberally for the humbler and cheaper, but infinitely more sacred needs of the emancipated.....The nation, whether constitutionally or unconstitutionally, has built up slavery; and therefore the nation should end it, and pay to end it."[2]

The Kansas-Nebraska Bill passed the House on May 22nd by a vote of 113 to 100. It then went back to the Senate on account of amendments, passing the upper House by 35 to 13. It was three o'clock in the morning of May 26th, 1854, when the Bill reached the President for his signature; and its signing was immediately followed by the awakening of the night echoes by booming cannon; while excited and jubilant throngs congratulated each other and the country upon the happy result of the long struggle. Seldom has there been an equal exhibition of intatuated blindness. This pro-slavery legislative victory was to usher in a local civil war between the forces of freedom and slavedom, out of which was to grow the gigantic sectional struggle, as an incident in which American slavery was to end forever.

A PROPHET OF THE HAGUE TRIBUNAL.

Many abolitionists proclaimed themselves non-resistants. In theory, Gerrit Smith strongly inclined to align himself with the absolute opponents of war; but circumstances, in his case, sometimes overcame his theory. The general attitude of his mind and conscience, however, was that of a particularly clear-sighted opponent of war and advocate of peace. Going back a number of years, we find this item in the Diary:

> April 26, 1847. I and my whole family, i. e., wife, son, E. H. Kelty, Laura Bosworth, Ellen King, Mary L. Church, Andrew H. Evans, signs Elihu Burritt's League of Universal Brotherhood.

Lying before the author is a clipping from an old newspaper, *The Hamilton Student and Christian Reformer,* bearing the date June 2, 1847. The paper itself is an interesting testimonial to the concern in every movement for human benefit, that challenged the attention of the thoughtful in the middle decades of the Nineteenth Century, being "Devoted to the cause of Temperance, Peace, Liberty, Moral and Church Reform." And the column scissored from it and preserved all these years conveys a record of progress in a certain "League of Universal Brotherhood," which was one of the sincere and brave measures then being forwarded, for the inauguration upon earth of the kingdom of God. The League long since passed into the oblivion of forgetfulness, but no doubt contributed something before its demise to the rising stream of philanthropy and good-will, which, in spite of all obstacles and of some periods of dangerous drouth, has continued to flow until this day. The fragment from *The Hamilton Student* gives the Pledge of the League and the qualifications for membership, and then follow several lists of names of signers. It will be interesting to consider the radical nature of the pledge. It is preceded by two texts of Scripture, Acts XVII.26:

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[2] The reader will be interested in knowing of Gerrit Smith's plan of compensated emancipation. The project of setting apart certain portions of the receipts from the sale of public lands, to create a fund for the gradual purchase of the slaves was emphatically rejected by him. He said with regard to this, in his Cleveland Compensation speech, heretofore alluded to:—

"I need not say that I have no sympathy with the plan of appropriating the public lands to this object. I am a land-reformer, and I hold that to the landless belong the vacant lands. Slavery is a great evil; but land monopoly, because it has manifold more victims, is a far greater evil."

Mr. Smith's proposition was, that "the nation shall pay to the emancipated slave $25; and to his master $150, and that the emancipating state, by assessments on the lands within its limits (the value of such lands being greatly increased by the abolition of slavery), add $75 to the $150."

"God hath made of one blood all nations of men"; and Isaiah 11.4: "Nation shall not lift up sword against nation, neither shall they learn war any more."

And this is the Pledge:

Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter any army or navy, or to yield any *voluntary* support or sanction to the preparation for or prosecution of any war, by whomsoever or for whatsoever proposed, declared or waged. And I do hereby associate myself with all persons, of whatever country, condition or color, who have signed or shall hereafter sign this Pledge, in a League of Universal Brotherhood; whose object shall be to employ all legitimate and moral means for the abolition of all war throughout the world; for the abolition of all restrictions upon industrial correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, of whatever clime, color or condition of humanity.

With generous inclusiveness both men and women were eligible to membership in the League, and young persons above 12 years of age.

The reader will not fail to recall that at the date, June, 1847, a war was actually in progress, the War with Mexico. As opposition to war within a nation engaged in war always is to the last degree unpopular, and often a matter of serious risk, the prosecution of such an enterprise as the League of Universal Brotherhood in 1847 argues some courage on the part of its supporters as well as conscientiousness. It is true that the Mexican War had some critics in the North, since it was recognized by all opponents of slavery as a slave-holder's war of aggression. At the same time the "My country right or wrong" sentiment was the popular sentiment, and outspoken antagonists of war were obliged to bear the imputation of "falseness to the flag" and lack of patriotism.

To return now to Gerrit Smith's advocacy of international peace while in Congress. He realized that a mere preference for peace would not assure peace, and that some established and accredited means for the treatment of disputed questions between nations was needed. He was therefore devoted to the principle of arbitration, and to the carrying out of the principle by the insertion of provisions for it, in all treaties between our own and other nations.

Again he saw the need for some international tribunal, for applying, by consent of nations, the principles of international law, to which the graver class of disputed questions might be appealed.

"I am informed," said he, in a speech on the Bill making appropriation for the support of the Military Academy at West Point, "that our Government is negotiating a treaty with France also. Now, how happy if this House would use its great influence to get inserted in both these treaties an arbitration clause—a clause submitting international disagreements to a wise, disinterested, peaceful arbitrament! An arbitration clause in our treaties with those nations would render war between them and us well-nigh impossible. And such a clause *would prepare the way for an International Court—that great desideratum of the world.* Would that our country might participate most promptly and most largely in the glory of achieving that desideratum! We have already the village court, and the county court, and the district court, and the state court and the national court; and were it proposed to abolish one of these courts, and to let differences between men take their own course, and run into violence and bloodshed, such proposition would be regarded as a proposition to return to barbarism. But, Sir, I trust that the day is near at hand, when it will be thought to be barbarous not to have an international court."

The boldness of the moral appeal was a feature of every speech made by Gerrit Smith on the floor of Congress. In none of his speeches was it more striking than in dealing with the question of war. A few passages will make this plain, and also show the largeness of his statesmanship and its prophetic quality.

Referring to the losses of life and property in war he says:

"But there is an unspeakably greater loss than this, with which war is also chargeable. I refer to the damage which morals and religion suffer from it. All I need add on this point is, *that the power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest in the fact that the moral and religious sense of even good men is not shocked by war.*"

As to the common opinion that wars must be, he declares it

"the greatest of all libels on man. The confidence which, in private life we manifest in each other, proves that it is such a libel. We walk the streets unarmed. We go to bed without fear and with unlocked doors; and we thus prove that we regard our fellowmen as our friends and not our foes—as disposed to protect and not to harm us. It is true that there is, here and there, one that would rob us; and at very far wider intervals, one that would kill us. But we are at rest in the consciousness that, where there is one to assail us, there are a hundred to defend us. Indeed, society could not be held together, were it not true that the generality of men are swayed by love and confidence and generosity, existing either in their own hearts, or accorded by them to others. The men who are swayed by distrust and hatred, constitute there a malicious Englishman, who would be guilty of involving their countries in war with each other; nevertheless, the exceptional classes.

"Have I then, an evil-minded neighbor? I nevertheless, need not fight with him. I may rely under God, upon the mass of my neighbors to protect me against him. So too, if there is here and there a malicious American and here and the mass of Americans and Englishmen, inasmuch as they prefer international amity to international quarrels, should be relied on to preserve peace: and they would preserve it if so relied on. Now, it is in this point of view that the nation which is determined to keep out of war, will never find itself involved in war; and that nothing is hazarded by adopting the peace policy. *I add, that as it is not in human nature, under its ordinary influences, and in its ordinary circumstances to fall upon an unarmed and unresisting man, so the nation which puts its trust, not in weapons of war but in the fraternal affections of the human heart, and in the God who planted those affections there, will find this trust an effectual shield from the horrors of war.*"

There is, it is true, Mr. Smith says,

"Need of Government, of prisons and of an armed police. Whilst I hold that a nation whose government is just in all its dealings with its own subjects, and with foreigners, and which so far confides in and honors human nature, as to trust that even nations are capable of the reciprocations of justice—ay, and the reciprocations of love also—I say, whilst I hold that such a nation needs to make no provision against war, I will admit, that it is bound, in common with every other nation, to have ever in readiness, both on sea and land, a considerable armed force, to be wielded as occasions may require, against the *hostes humani generis*—the enemies of the human race—the pirates, that both on land and sea, 'lurk privily for the innocent prey.'"

Taking direct issue with the commonly accepted belief that, to be prepared for war is the way to preserve peace, he affirms that

"Preparation against war provokes to it, instead of preventing it. If England makes such preparation, then is France provoked to a counter preparation. And what is not less, but more, each nation, having made such preparation is tempted to use it."

Appealing on behalf of the poor against the enormous cost of preparations for war, he says:

"Do not pass these war bills.....Cruel it will be to the poor, who will have to pay these millions of fresh taxes; for

remember, Sir, that it is they who have to pay them. The toiling poor are the only creators of wealth. Such as ourselves are but the conduits of wealth. Foolish it will be, because the more you expend in this wise, the more will it be felt necessary to expend. Wicked it will be, because war, in all its phases, is one of the most horrid crimes against God and man."

HARD DRINKING AMONG CONGRESSMEN.

The final vote on the long-contested Kansas-Nebraska Bill was only reached after a session lasting nearly all night, as we have seen. Gerrit Smith remained at his post, though some of the scenes that he witnessed filled him with disgust and sorrow. He was no friend of night sessions, and in a letter to his constituents, in connection with other reasons which he urged against prolonging a sitting of Congress into the night, he refers in some detail to the disorders that characterized the late hours on the occasion of the Bill referred to. Representatives of the American people in Congress assembled, have certainly made some progress in gentlemanly conduct and self-control since the middle years of the last century. Mr. Smith writes:

"As the friend of temperance, both my lips and example shall ever testify against any night sessions of Congress, that are not called for by the clearest necessity. What if the majority had appointed the taking of the vote on the Nebraska question in a dramshop?.....But are you yet to learn that the scenes of a night session of Congress do not differ in all respects from the scenes of a dramshop? I was present a part of the night session in which the final vote on the Nebraska Bill was taken; and I was well convinced that Congress should avoid all unnecessary night sessions, until Congress loves temperance more and rum less. Never did I witness more gross drunkenness than I witnessed on that occasion. I had to remain until 11 o'clock.....After that I hurried away full of shame and sorrow.

"It so happened that Lord Elgin, the Governor of Canada, sat by my side for an hour or more, during that evening of sad recollections. The drunkenness was perceived by him as well as by myself. I might rather say, it glared upon his observation as well as upon my own. It was certainly very polite and kind in him to tell me, as he did in the course of our conversation upon this disgraceful scene, that he had witnessed shameful disorder in the British Parliament; nevertheless, his politeness and kindness did not relieve me of deep mortification."

THE HUMANITARIAN RETIRES FROM CONGRESS.

Mr. Smith resigned his seat in Congress at the close of the first session. His retirement was a disappointment to many of his constituents, and to the growing group of progressive and reforming members in the national legislature. But public life was distasteful to him, and he did not enjoy Washington. Much of the time during his residence there he was in poor health, though able to attend to his duties, and his wife's health was not good. He sighed for the quiet, the pure air, the cool summer breezes of his beloved Peterboro. He writes to Miss Ellen Barnett, April 27, 1854:

This is hot weather; seldom so hot in Peterboro in July. Nevertheless, I have colds and rheumatism most of the time. Mrs. Smith has been quite sick of late, but she is, I trust, better now. I long to be in Peterboro again. Washington is too big for me. I have all my life been used to little and not big things.

July 27th he writes to Mr. May:

I am tired out with hard labor. For the last week or two I have worked especially hard in the cause of Temperance. 219 members of Congress have sat down to my cold water dinner table! Some of them half a dozen times. I have been able to get the floor repeatedly for a Temperance speech.

In addition to these reasons for resigning, his business at home demanded his presence. When therefore he left Washington upon the adjournment of Congress, he left it not to return as a legislator.[3]

CHARACTER SKETCHES OF ANTI-SLAVERY MEMEBERS OF THE HOUSE AND SENATE.

After his return to Peterboro, Mr. Smith wrote a lengthy letter to Frederick Douglass, embodying some reflections upon the prospects of the cause of anti-slavery; upon the hopelessness of any definite action against slavery by either of the great political parties; upon the attitude of Southern members on the matter of slavery and covering brief character sketches of the little group of abolitionists in the House. The letter is of decided historical interest.

"As you are aware," he writes, "I went to Congress with very little hope of the peaceful termination of American slavery. I have returned with less. I still see no evidence that the North will act effectually for such termination."

As to the feelings and convictions of Southerners he states:

"I confess that I did hope to find some Southern men there, who are willing to bring about such a (peaceful) termination. But I find none of them who are willing to lift so much as a finger to this end. A few Southern members of Congress seek, by means of nonsensical and wicked speculations on the nature of the African and on the Divine purposes, to persuade themselves that slavery is right in itself. As a matter of course, such contend that slavery should exist forever. But even with the mass of them, the case is very little more hopeful. It is true, that they admit that slavery is in itself an evil. But they will do nothing to put an end to it. They had rather amuse themselves with the notion that colonization will drain it off, or with some other equally great absurdity. The more, however, that I know of this class of Southern men, the more satisfied I am, that even those of them who are the most deeply convinced of the wrongfulness of slavery, regard the evil as too formidable for their little courage to grapple with. They are cowed in the presence of its magnitude; and they prefer to let it roll on to an indefinite future, and to a posterity which, they hope, will have more advantages than now exist for happily disposing of it.

"You wish my opinion on the influence of the anti-slavery members of Congress. I had rather give you my opinions of the members; and then you can judge for yourself what must be the character and extent of the influence which they exert. I take it for granted, that you mean by anti-slavery members, those only, who are known as abolitionists.

"Chase, is wise, learned, upright. He is an able lawyer and able statesman. His range of thought and information is wide; and even wihout special preparation he can speak well on the subjects that come before him.

"Sumner, is not so ready and versatile as Chase. But put into his hands a subject which interests his heart—Peace, or Freedom, for instance—and give him time to elaborate it, and where is the man who can speak or write better? Sumner is as guileless and ingenuous as a child; and hence my astonishment at the base and ferocious feeling manifested towards him at one period of the session. Chase and Sumner are

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[3] A TRIBUTE TO GERRIT SMITH.

On His Retirement from Congress.

By Lydia A. Caldwell.

Where dim along the line of reckoned ages
We backward cast the question in our eyes,
Lo! glorious shapes, philosophers and sages,
Through time's blue calm like mountain heights arise.

Sublime and still, they need no poet's singing,
To tell how well they lived, how grandly died;
Each life an epic—all the winds are singing
Forever out their story, far and wide.

And thus thou standest 'mid us, princely spirit!
While we, too near, see not the mountain's brow.
The wealthy future shall from us inherit
A life of which we are unworthy now.

O Prophet Statesman! be thou meek in waiting,
For no brief, splendid fame shall be thy meed;
The world will yet relive thy life, in mating
Each thought of thine unto as grand a deed.

(*The National Era.*)

gentlemen—Christian gentlemen. Great is my love of them.

"Gillette has been in the Senate but a short time; long enough, however, to give evidence that he has a sound head and a sound heart. He loves the anti-slavery cause as well as Chase and Sumner; and surpasses them in zeal for the no less precious cause of Temperance.

"To come to the abolitionists in the House. All know 'Old Giddings.' An able man is he. His rough, strong common sense is worth infinitely more than the refinement and polish of which so many light-minded men are vain. He is ready and powerful in debate. An honest and fearless man too, is he. I shall never forget the many proofs which I witnessed of his unflinching devotion to the right and the true. If his severity on slaveholders is sometimes excessive, nevertheless, it is not for them to complain of it. He learned it of them. Or, to say the least it is a very natural retaliation for the wrongs and outrages which, for a dozen or fifteen years, they have been industriously heaping upon him. Greatly do I rejoice to see that the friends of freedom have taken him up for another election to Congress. They honor themselves in honoring him. There should not be one vote against him.

"I must not fail to advert, in this connection, to my great obligations to Mr. Giddings for the assistance which he so kindly and generously afforded me, in my ignorance of the rules of the House.

"We turn next to Edward Wade of Ohio. A stranger, looking over the House would make no account of that little black fellow, who sits in one corner of it. But let him read Edward Wade's remarkably strong speech on the Nebraska Bill, or hear one of his pithy five minute speeches, and he will find that he has another occasion for applying the Saviour's injunction; 'Judge not according to appearance.' Wade is an eminently conscientious and religious man. I am glad to see that he too, is nominated for another election. He should be, as often as he is willing to take the nomination.

"Colonel De Witt of Massachusetts was sick much of the session. All who were so fortunate as to become acquainted with him, were impressed with his good sense, generous disposition and agreeable manners.

"As Davis of Rhode Island was chosen by the Democratic party, that party may not thank me for calling him an abolitionist. Nevertheless, he is one. He has a brother's heart for every human being, and that makes him an abolitionist. I sat next him during the whole session; and I esteemed it no small privilege to sit, for so long a time, by the side of one who is so sincere, so affectionate, so philanthropic. Davis is a plain but forcible speaker. The city of Providence owes him much for his effective speeches in behalf of a large (perhaps too large) appropriation for building her custom house."

As to the adherents of both the Whig and Democratic parties in Congress, being necessarily supporters of slaveholders' policies, for the reason that both parties embraced slaveholding members, the letter to Mr. Douglass goes on to say:

....."All the members of Congress who belong to the Whig or Democratic party, are necessarily supporters of slavery. Every national party in this country must be pro-slavery. The South will come into no party that is anti-slavery. I cheerfully admit that there is many a Whig and that there is many a Democrat, earnestly anti-slavery. Nevertheless, their individual influence *against* slavery is as nothing compared to their party influence *for* it. As well may a man with a millstone tied to his neck, try to save his drowning fellows, as a Whig or a Democrat, under his heavy pro-slavery load, try to promote the anti-slavery cause. His anti-slavery endeavors, however sincere, are all frustrated by his pro-slavery party connexion; and that connexion must be dissolved ere he can give effect to those endeavors."

How truly prophetic these words!

The closing paragraphs of this very interesting letter embody the writer's reflections upon leading members, with reference to their ability in the conduct of legislation.

"There are in the House a number of gentlemen of remarkable capacity and training for the transaction of business. Conspicuously among them are Haven of New York and Orr of South Carolina, and Phelps of Missouri—all three of whom are not only judicious and clear-headed, but swift in business. Breckenridge of Kentucky is, perhaps, behind none of them. He gave us but few specimens of his powers. They were sufficient, however, to prove, that his very keen and vigorous intellect is habituated to business. Judging from the admirable discharge of his duties as speaker, Boyd of Kentucky, must be in all respects one of the best business men in the House. Letcher of Virginia and Jones of Tennessee, are as expert in stopping business, as any members of the House are in doing it; and to stop business is oftentimes more meritorious and useful than to do it.

"Chandler of Pennsylvania is prominent among the scholars of the House. Judge Perkins of Louisiana, struck me as a gentleman of very great refinement both in mind and manner. F. P. Stanton has a rich and beautiful mind. Its turn is speculative, as R. H. Stanton's is practical. The former of these brothers lives in Tennessee, the latter in Kentucky. With the single exception of Richard, who is all facts and figures, the whole Stanton family, in several of its generations, is highly poetical.

"The House can boast of wits also. Ewing of Kentucky is inferior to none of these.

"I could name several members of the House who are decidedly eloquent. Gov. Smith of Virginia, with his lively mind, smooth and ready utterance, and various other qualities, must be very effective 'on the stump.' I wish Banks of Massachusetts, would lay hold of themes worthy of his fine powers of oratory. He would find it easier to be eloquent on them than on inferior subjects. *Indeed, a great cause is itself eloquence: and the most which he, who speaks for it needs to do, is to stand out of its way and let it speak for itself.*

"Benton, in respect to his remarkable fullness of political knowledge, and in some other respects also, is of course, the great man of the House. But he is not the only strong man there. There are more than twenty in that body who deserve to be called men. There is no lack of talent in it. I wish I could add, that there is no lack of morals and manners in it. But whilst some of the members are emphatically gentlemen in their spirit and in their personal habits there are more of them who use profane language, or defile themselves with tobacco, or poison themselves with rum. I trust that the day has already dawned, in which it will not be allowed, that *gentlemen* can be guilty of such coarse and insulting wickedness, of such sheer nastiness, and of such low and mad sensuality. You were a slave until you had reached manhood. Hence the world is surprised that you have risen into the highest class of public writers and speakers. It is no less cause of surprise, however, that you are a gifted and refined gentleman. Nevertheless, gentleman, scholar, and orator as you are, there are strenuous objections against your taking your seat in Congress. How ludicrous a figure, in the eye of reason, is that member of Congress (and there are more than fifty such) who in one breath swears that he would not so disgrace himself as to sit by the side of 'Fred Douglass,' and who in the next breath, squirts his tobacco juice on the carpet!

"I became pretty well acquainted with nearly all the members of the House. In very many of them there was much to please me—much indeed, to win my affectionate regards. Nevertheless, I could not be blind to the glaring fact, that Congress preeminently needs to witness the achievements of the temperance reformation, and the tobacco reformation, and the religion of Jesus Christ."

THE STIRRUP-CUP

Your eyes—and a thousand stars
  Leap from the night to aid me;
I scale the impossible bars,
  I laugh at a world that dismayed me.

Your voice—and the thundering skies
  Tremble and cease to appall me.
Coward no longer, I rise
  Spurred for what battles may call me.

Your arms—and my purpose grows strong;
  Your lips—and high passions complete me. . . .
For your love, it is armor and Song—
  And where is the thing to defeat me!

—*Louis Untermyer.*

THE HOME

CONTRIBUTIONS TO THIS DEPARTMENT SHOULD BE SENT TO MISS KATHERINE JONES, THE WINDEMERE, 1614 E. 56TH ST., CHICAGO

Helps to High Living

SUN.—Gratitude is a fruit of great cultivation; you do not find it among gross people.

MON.—Books that you may carry to the fire and hold readily in your hand, are the most useful after all.

TUES.—Employment and hardships prevent melancholy.

WED.—Knowledge is of two kinds: we know a subject ourselves, or we know where we can find information upon it.

THURS.—I am a great friend to public amusements; for they keep people from vice.

FRI.—It matters not how a man dies, but how he lives.

SAT.—From thee, great God, we spring, to thee we tend,— Path, motive, guide, original and end.

—Samuel Johnson.

THE GROWN-UP ME

I do so wish that I could see
The grown-up girl that will be me—
Such heaps of things I want to know,
And she could tell me if they're so:

If they let her stay up till late,
And not go off to bed at eight,
And how it feels, way off in then,
To stay down-stairs awake till ten?

And if she ever wants to cry,—
The grown-up me in by-and-by—
(But I don't think she could, do you?
If all the things I want come true?)

But when She's here, grown-up and tall,
There'll be no "little me" at all—
So I shall never, never see
The grown-up girl who will be me!

—Margaret Widdemer.

The Fire

The daily papers have already carried the news that College Hall was destroyed, in the early morning of March 17th, by a fire that burned with incredible rapidity, sweeping from the upper floors of the west end of the building to the east and consuming the whole interior, with flames of spectacular fierceness. There was no panic, no confusion, no delay. In a household of two hundred and sixteen not one life was lost, nor was any person injured.

The first warning was given a little after half-past four. Two students on the fourth floor were awakened by smoke and saw reflected in their transom the glow of fire in the zoological laboratory across the corridor. A girl was stationed under the master clock to ring the fast-fire alarm, which means a continuous clanging of the gongs that have marked recitation periods. The strident sound aroused nearly everyone in the house and, instantly obedient to their training in fire-drills, the students threw on kimonos or heavy coats and went down to the first floor Center. Some thought it was an ordinary fire-drill, but many must have realized the truth, for they were barefooted. On the stiarcase stood Miss Davis, waiting to superintend the roll-call. Grouped around the Center, with splendid composure, the girls responded to the accustomed discipline of fire-drill. They were ordered to take the places they always occupied in the drill, and each lieutenant rapidly called the roll of the squad of about twenty girls for whom she was responsible, and then reported to Miss Davis whether or not all were present.

After the first report was given and Miss Davis had been notified regarding missing persons (whom she sought, later, in their rooms), she gave the order to go, but fearing that there might be some omission she called upon the girls to halt and be sure that they had forgotten no one. The group obeyed implicitly Miss Davis' command to wait. While the girls waited for the roll there was no sign of emotional excitement among them. According to the rules, the word "fire" was not spoken. There was some murmur of conversation, but this was immediately hushed, and there were a few seconds apparently when the only sound was the ominous one of falling heavy brands. The red glow became more and more menacing, casting a lurid glare over the interior, and sparks and burning embers began to sprinkle in the Center, some of them falling on the hair and on the shoulders of the girls. When the second report had been given, the order came for them to march to safety. Across the Center they moved in good order and passed out through the two windows at the side of the front (north) door, the door itself remaining closed. A few students went out the south door. No one can tell precisely how long an interval passed, but the evidence seems to indicate that in less than ten minutes after the fire was discovered, all the students were out of the building.—*Wellesley College News.*

A RHYME OF BOATS

Sing a song of boats and ships,
Canvas spread or furled,
Where the salt sea heaves and dips
Round the watery world!

Brigantine and barkantine,
Schooner, scow, and dory!
Oh, the smell of things marine!
Oh, the sailor's story!

Tidy sloop and fishing-smack,
Punt, and junk, and raft,
Pirate-ships, with flag of black
Flying force and aft;

Galleys sad with straining oars,
Galleons proud with gold,
To and fro betwixt the shores
In the days of old;

Gondolas on smooth lagoons,
Shadows where they glide;
Curved feluccas like dark moons,
Crescent on the tide;

Fat canal-boat, slim canoe,
Cutter, tug, and yawl,
Classic trireme, liner, too,—
Bless them one and all!

These and more than all of these,
Canvas spread or furled,
Sailing, sailing all the seas,
Round the watery world!

St. Nicholas. *—Ruth Shepard Phelps.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE WESTERN CONFERENCE

The sixty-second annual meeting of the Western Unitarian Conference was held with the First Unitarian Society of Chicago, May 18-20.

Two sessions of the Conference were devoted to "A Modern Interpretation of Religion." On Tuesday evening Rev. F. S. C. Wicks of Indianapolis spoke on "Present Day Revelation," which he found in reason and conscience, not infallible, but real and sufficient guides to larger life. This revelation is immediate and personal. If one finds it not in his own soul, he finds it not at all.

Rev. A. L. Weatherly of Lincoln spoke on "Man's Part in the Creative Process." He said man not only takes part in the creative process by mastering forces of nature and changing the face of the earth, but also declares the law and condition of social growth. He must strive to gain for all the children of men an opportunity for the development of all that is best and highest in them. This furnishes the motive of the new religion and the new sanction for conduct, which stimulate men to their highest endeavor.

At the session Wednesday morning a discussion of the general topic was continued by a different approach. Rev. Robert S. Loring of Ann Arbor, Mich., spoke of "Jesus or Christ, the Dilemma of Orthodoxy," giving a careful resume of more recent New Testament criticism, in which he shows that modern Biblical criticism can give us no authoritative picture of the real Jesus. Genuine orthodoxy offers a definite gospel in the Christ-ideal of the creeds. Genuine radical religion also offers a real gospel based upon life in its preaching of social reform, ideals and scientific truths. Both have an advantage over the "liberal orthodox school."

Rev. Everett D. Martin of Des Moines spoke upon "The Advantage of a Radical Position." The new liberalism is volitional where the old liberalism was rationalistic. It is symbolical in its attitude toward Christian tradition, whereas the old was historical. It is realistic and revolutionary, whereas the old was absolutist and romantic in its ethics. The new liberalism longs for a social order, and is to-day the source of the most splendid enthusiasms and the most audacious prophetic visions that inspire the activities of the modern man.

On Wednesday evening Rev. Albert R. Vail conducted a quickening devotional service, and Rev. Frank A. Gilmore of Madison, Wis., brought the Conference to a close with the Conference sermon. His subject was "The Kingdom of God." He brought to mind the great underlying forces and enduring principles which persist in the face of changing intellectual conceptions and changing external social problems. The kingdom of God may be desired and worked for as an objective social order, but in its essence and its quickening power it is still from within.

The business sessions of the Conference were on Tuesday forenoon and on Wednesday afternoon. The president, Hon. Morton D. Hull, gave the keynote address; the treasurer reported all bills paid for the year and a small balance on hand. The report of the secretary showed the churches of the district, on the whole, to be in better condition than last year. The aided churches of the district, Youngstown, Dayton and Oklahoma City all showed significant gains for the year. Sixty churches showed a gross gain in membership of 596, with a loss of 196, a net gain of 400. Thirty-one churches showed a net gain only, seven a net loss. From the reports received, the following tendencies were noted: First, serious advertising seems to be on the increase, the missionary movements and the stronger churches being the leaders in this direction. Second, for the first time the reports showed gifts to the Ministerial Pension Fund. While the Pension Society was started by annual subscriptions from the ministers, it has become clear to the denomination that these pensions, being in essence deferred payments of salary, should be a part of the budget of the churches themselves. Third, several churches are studying and making experiments along the lines of increased efficiency with encouraging results. Fourth, the new and growing social consciousness expresses itself ever more clearly in our pulpits. In some churches this leads to increased activity along the well-established lines of social service. In others, it leads to an increased sense of personal responsibility for intolerable social and industrial conditions.

The Conference considered two recommendations by the board of directors:

I. That a systematic attempt be made to increase the endowment fund of the Conference to $50,000.

II. That the Western Unitarian Conference shall become responsible for all administrative and missionary work within its borders, including subsidies to aided churches assigned at present to the Western budget, but not including the support of work in university towns.

That the churches composing the Western Unitarian Conference send all their missionary contributions, save nominal sums sufficient to retain membership in the American Unitarian Association, to the treasury of the Western Unitarian Conference.

That the Western Unitarian Conference request the printing of its treasurer's report in connection with the report of the treasurer of the American Unitarian Association, so that the missionary contributions of the Western churches shall appear in the general summing up of the missionary activities of the denomination.

The first recommendation was adopted. The second, after considerable discussion, was laid upon the table until the next meeting of the Conference. It was voted that there be a referendum to the churches for the guidance of the Conference at its next annual meeting. The following resolutions were presented by the business committee to which they had been referred, and were passed by the Conference:

Resolved, That the Western Conference expresses its appreciation and hearty approval of the work of the National Unitarian Temperance Society and its faithful secretary, Dr. J. H. Crooker, and calls upon the churches in the Conference to encourage and support this work in every possible way.

Resolved, That, Whereas circumstances sufficiently provocative in the judgment of the governing authorities of these United States have required the landing of American naval and military forces upon Mexican soil, and Whereas such action has been made the occasion of agitation on the part of some for the military acquisition of Mexican territory, Therefore be it *Resolved* by those in attendance at the Western Unitarian Conference that, without attempting to prejudge the situation as it may develop, we deplore the agitation for the further use of military force where it may not be required, and express our firm conviction that the military acquisition of foreign territory is opposed to the spirit and attitude of the American people and is inimical to the perpetuation and continued development of our government as a free popular government, and that we heartily approve every effort that may be made to solve honorably and peaceably the perplexing problems of

our proper relationship to a neighboring people. And we express our confidence in the ability of the President of the United States to bring the situation to a peaceful issue.

Resolved, That the Western Unitarian Conference express its appreciation to the First Unitarian Society for its entertainment of the Conference at its sixty-second annual meeting, and that a vote of thanks be extended to the officers of the church and its pastor, Rev. W. Hanson Pulsford, for the same.

Resolved, That high appreciation of the Conference is extended to the secretary, Mr. Smith, for his admirable survey of the denominational work and the faithful labors of the year which it implies.

Resolved, That the Conference recognizes and appreciates the faithful services of the Headquarters Clerk, Miss Scheible, which cannot be measured by money considerations.

Resolved, That the *Christian Register* be asked to consider the securing of correspondents in the West, in the South, and on the Pacific Coast to write regularly letters similar to those sent by the New York and Boston correspondents.

Resolved, That the sympathy of this Conference be extended to Rev. Troward Marshall in his time of suffering, and that a greeting be sent to him from the Conference.

Resolved, That the Western Unitarian Conference request the American Unitarian Association to publish with its annual reports a statement of the money contributed for missionary purposes by the churches of the Western Conference and of other Unitarian conferences in America, for use within their respective districts.

The following officers were elected for the ensuing year: President, Hon. Morton D. Dull; vice-presidents, Rev. George A. Thayer and Mrs. C. V. Mersereau; secretary, Rev. Ernest C. Smith; treasurer, Mr. Charles B. Foote; directors to May, 1915, to fill vacancies, Mr. Charles Grilk and Rev. John W. Day; directors to May, 1917, Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Rev. Walter F. Greenman, Rev. George R. Gebauer, Rev. Arthur L. Weatherly, Prof. Karl C. Guthe, Rev. Rowena Morse Mann.—*From the Christian Register of June* 4, 1914.

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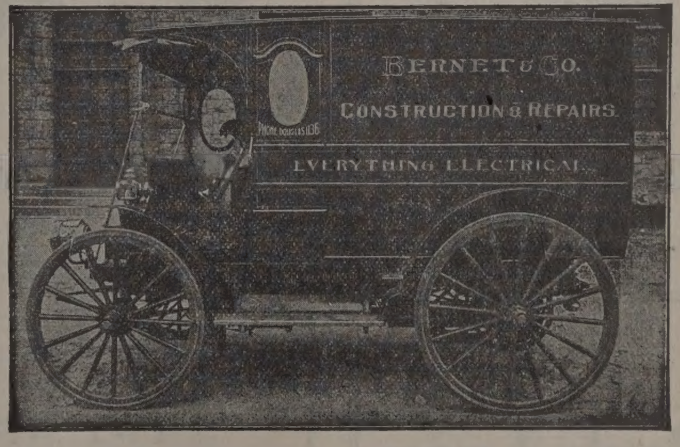

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